Book and Tract Work.

J. D. McFADEN, - - EDITOR AND MANAGER.

TRACTS ARE PREACHERS.

They go about doing good. Some one has said:

They enter our temperance meetings and speak of the water of life; they enter our hospitals and speak of the balm of Gilead; they enter the emigrant ships and speak of the golden land beyond the tide of death; they enter the cabman's shelter and speak of the chariots of God that are twenty thousand; they enter the seaman's forecastle and point to the land where there is no more sea; they enter the light-house and fill the keeper's soul with the light of the world; they enter the gipsy's camp and speak of a home which is not a shifting tent, but a house not made with hands, eternal in the heavens; they follow the soldier into field and camp, and speak to him of an armor which the darts of evil cannot penetrate; they brave the storms of the northern seas; they enter the boats of the rude fisherman, and make of the fishers 'fishers of men;' like Samson's foxes, they go here and there and everywhere, and seldom fail to set fire to the tares of evil."

DO YOU SAY AMEN!

It used to be the custom to say amen out loud when you thought the speaker said a good thing. We ought to say amen to the above. The Chinese definition of amen is a good one, "My heart wishes it ever so." If we wish it so in heart, we will make the effort to have it so in fact. This leads me to remark that "amen" was said publicly by the Primitive and Apostolic Church. See I Cor. 14: 16. A paragraph in The Church Members' Hand-Book says:

"From this passage it is plain that the "amen," which was freely used in the services of the synagogues, was in the times of the apostles transferred to the Christian assemblies. And the following authorities confirm the fact that the word was repeated aloud as a response by the congregation: Justin Martyr, A. D. 138, notices that the people present say the "amen" after prayer and thanksgiving; Dionysius of Alexandria, A. D. 232, speaks of one who had often listened to the thanksgiving and joined in the "amen" which followed; Cyril of Jerusalem, A. D. 320, says that the Lord's Prayer is sealed with an "amen," and Jerome, A. D. 331, speaks of the thundering sound of the "amen" of the Roman congregation. Christians have a right to use the "amen."

Speaking of the Amen makes me think of preachers, and that reminds me of an article I recently read concerning a preacher. It is told by the Congregationalist, and shows how one thing is linked with another, and how things remote are clearly related. When snails can lead a man to God, there is no need to doubt the use of tracts:

A young man who was born in the Sandwich Islands became a missionary, and in course of time found his way to a station in China. He was not only a zealous Christian, but a naturalist, and made in odd moments a special study of snails, and sent one or two papers on them to an English scientific journal.

The close observation, clearness and inexorable logic shown in these papers attracted the attention of the late Prof. George James Romanes of the Royal Institution, London, who opened a correspondence with the missionary.

Professor Romanes was a prominent scientific man, a Darwinian and an atheist. After exchanging letters upon snails for several years with him, the missionary received from the London scientist a startling appeal.

Professor Romanes stated that the manner in which his unknown correspondent had written on natural subjects had convinced him of his high logical faculty, his keenness of mental vision and his conscientiousness. He had resolved to ask him, rather than any other man, why he believed in Christianity.

The missionary replied at length. A year or two later the great scientist died, but he proclaimed some time before his illness that he had returned to the faith of his childhood. The humble missionary was, it is probable, the chief agent in restoring this leader of modern thought to the ranks of religious truth.

It really appears to be a matter of small importance whether a poor clergyman, amusing his leisure moments with the snails in his garden, should be sternly faithful to the work; but if he had been less minute, less reasonable or less conscientious to the snails, he never would have gained the power to influence this other man on the other side of the world, and through him to a degree the progress of thought itself in England.

Each act of ours goes out into the world as on an electric wire. You may never know who stands at the other end of the line, but some one is influenced thereby.

ON SCATTERING TRACTS.

E. B. B. in *Epworth Herald* says as follows on tract distribution:

1. Have a good supply. It very frequently happens that our work is hindered because of a lack of material. See that the larder is full, and thus dissipate all fear of starvation.

2. Place them in the hands of judicious and interested workers. Disastrous results often follow from inattention to this very important thought. It requires more attention than it gets. Tracts are not intended to be folded up and hidden away in dress and great overcoat pockets. Also remember that in proportion to interest, so will be the result. Two parts indifference mixed with one part of self-distrust cannot help but bring failure.

3. Tack them up at the postoffice, depots, and hotels. This was the plan practiced by the National Temperance Society years ago It is not too old to be tried again. This form of advertisement is carried on very successfully by merchants and others. Verily, "the children of this world are wiser * * than the children of light."

4. Send them through the mails to such as you think need to have their personal attention drawn to the question of salvation..

5. Supply the ushers of your church with them.

RATHER QUAINTLY PUT,

And yet there is much truth in it. I clip the following:

Rev. Haward of Newton chose for his text last Sabbath "The Railroad to Heaven." Most all of us at some time or other have taken passage on the railroad to heaven, but mighty few of us ever got very far before some son of a gun left a switch open and we either went into the ditch or came to a standstill on the siding.

That newspaper man's experience would fit some people who resolved to keep in tract work. They are in the ditch or on the siding. I have not heard from them since they started.

Matrimonial.

RUMBAUGH—BARONE.—By the writer, at his residence Sept. 1, 1896, Mr. Leander Rumbaugh and Miss Myrtle Barone. H. S. JACOBS.

GIAR—MERKLEY.—By the writer, at his residence Sept. 25, 1896, Mr. John H. Giar and Sister Agnes M. Merkley. H. S. JACOBS.

NAUSEL—DOOLITTLE.—By the writer at his home Sept. 30, 1896, Mr. Eowen J. Nausel and Miss Ida E. Doolittle. All of Medina Co., Ohio. H. S. JACOBS.

VAUGHEN—CARDIFF.—On Wednesday evening, Sept. 23, at Johnstown, Pa., Mr. George Vaughen, of Coopersdale, Pa., and Sister Ella Cardiff, daughter of brother aud sister Ebenezer Cardiff, of West Taylor Township, Cambria Co., Pa., were united in marriage by the undersigned. May peace attend them. EDWIN E. HASKINS.